

THE
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Essays, Expositions, &c.

THE RENT VEIL.

OUTLINE OF A SERMON BY MORITZ GEISLER.—TRANSLATED FROM THE
GERMAN.

"And, behold, the veil of the temple was rent in twain from the top to the bottom."—
Matt. xxvii. 51.

THE Lord Jesus had drained the cup of the divine indignation to its dregs, and, seeing that all was fulfilled, he "cried with a loud voice, and yielded up the ghost, and, behold, the veil of the temple was rent in twain from the top to the bottom." Wonderful were the events which happened at his death; the earth shook, rocks rent, and the graves gave up their dead. But the first and most remarkable event of all was the rending of the veil of the Temple. What astonishment must have been produced amongst those who were present in the sacred edifice, when with a great noise, the symbolic veil was in a moment torn asunder! At the time of the occurrence there would be no lack of witnesses. The priests, at least, must have been there, for the wonder happened soon after three in the afternoon, the time of the evening sacrifice. The consternation of those present would arise not simply from the fact of the veil having been rent without human instrumentality, but also from the circumstance that it no longer hid the Holy of Holies, into which no man, save the High Priest, might look or enter. No one would have dared to raise or even to touch it, and yet, suddenly, and by an invisible hand it is rent asunder, and the contents of the holy place laid open to the public gaze. Everyone may now enter, and look, and depart. The visible presence of God is no longer there, and the spot has lost its sanctity.

That this was an event of special importance is intimated by the manner of the narrator. "Behold!" Let us consider the rent veil somewhat more closely and we shall learn several important truths.

1.—We learn that the Jewish dispensation terminated at the death of Jesus. The Jewish dispensation, that is, the worship of God as carried on by the Jews, was divine. The sacrifice was ordained by God; he slew the first victim. (Gen. iii. 21). He appointed the tabernacle; the temple was built at His command, and from Him came the whole ceremonial law. But it was not for all time nor for every people. It was only preparatory, and symbolized the future and more perfect dispensation of Christ. Therefore, when Christ had come

and fulfilled the law; when the mosaic economy had answered its purpose; when the house itself was complete, the scaffolding necessary to its erection was ready to fall. So it was at the death of Christ. The veil of the temple was rent, signifying that it pleased the Father no longer to be worshipped through Jewish rites but by Christian ordinances. Sacrifices, altars, priests, holy places, and holy things were then abolished. And that it was so, is for us a source of special blessing, for the Christian dispensation is grander and richer in all spiritual bestowments than the mosaic. "The law was given by Moses, but grace and truth came by Jesus Christ."

2.—We learn that Jesus Christ is the Son of God and the promised Messiah. This was just what the Jews would neither believe nor acknowledge, and it is the great truth which even now unconverted men do not receive. But it is the will of God that all should come to the knowledge of the truth, and confess him whom He has sent as the true God and only Saviour, "that all men should honour the Son even as they honour the Father." He has therefore in various ways borne witness to the Sonship of Christ: through the prophets, by his birth, by voices from heaven, by his discourses and miracles, and by his death. Especially by the rending of the veil, we may learn that the whole Jewish economy is torn asunder, and that the disruption is the work of God, for to whom can we ascribe the event if not to Him?

3.—We see here that Jesus Christ is our Saviour, and that there is effectual deliverance for the guilty. For what purpose did the veil, now rent, hang there? Was it not to serve as a barrier against man's approach to the Holy of Holies and the visible presence of God? And why? Because of his sin. "Your iniquities have separated between you and your God," (Isa. lix. 2). When, therefore, at the death of Christ the veil is rent asunder, we are taught that by his death he has put away sin and made atonement to the Father, so that if we believingly receive the Lord Jesus our transgressions no longer estrange us from God. Blessed truth, which proclaims to us a full and finished salvation through the Lord Jesus!

4.—We find here that the deliverance accomplished is righteous and complete. *It is righteous.* The inflexible justice of the Most High demanded a precious ransom; that God should become man, that he should fulfil the whole law, civil, ceremonial, and moral, that he should bear the curse of sin, and by the travail of his soul and the sufferings of his body justify many. Now when Christ cried "It is finished!" he must have satisfied every demand, and in confirmation of the fact the veil of the temple was rent in twain.

It is complete. It is expressly said that the veil was rent in twain *from the top to the bottom*. The division was perfect. Before, it was entire, without a flaw, but after the Saviour had cried with a loud voice and yielded up the Ghost it was torn asunder and not a single thread remained unsevered; evidently teaching that Christ's work was complete and that there is nothing left for us to do in the accomplishment of our deliverance, but to believe that all has been done for us by him.

5.—From the rent veil we learn that through Christ there is for every man free access to the mercy seat. By the veil men were not only denied entrance to the Holy of Holies, but access to the mercy seat also. The High Priest alone was permitted to approach once a year. He entered for the people and presented sacrifices and prayers on their behalf. But now that the veil is rent all may enter, but to what advantage, indeed, if not to see there, distinctly declared, the great truth that now every one through the death of Jesus, and faith in him, can come to God?

The veil is rent! God will no longer be worshipped by merely outward forms, but through Jesus Christ, in spirit and in truth. To ascribe efficacy to sacrifices, altars, priestly intercessions, and priestly vestments; or peculiar sanctity to particular places, buildings, and other objects; to wish to be saved by ceremonies and rites is nothing else but an attempt to reunite the veil which God himself has rent in twain.

J. J.

THE PRIMITIVE CHURCH.

THE Primitive Church was the first effort to exemplify in human ideas, in human feeling, and in human life, what Christianity was and still is. It was the "new Jerusalem," the "city of God," the "Temple of the Messiah," the "Tabernacle of the Holy Ghost." He was "the way;" they had to "walk in it." He was "the truth;" they had to "believe it." He was "the life;" they had to be "in Him," and to live because he lived. He was the "all in all" for man on the earth, and his cry to them was, "Follow Me." They were not merely to walk behind Him from place to place and listen to "the word of God," as the disciples of the philosophers of that age followed their masters, but they were to believe what he believed, to love what he loved, to do good as he did it, to trust in the Divine Father as he did, to adore the Father as he did, to be self-denying as he was, to be unworldly as he was, to be the imitators of Christ "as dear children;" and thus to become manifestly the friends of God, the children of God, and the holy ones in the world.

The Lord Jesus who was the Head of the church, was as the head of the human body is, the guide and controler of all the members. His inner and outer life were to regulate the behaviour of the church. If this were not so, then the world was still without a great example of godliness that could be followed without error or mistake. He was "The man Christ Jesus" for this very purpose. Till He appeared no man had lived who was "perfect." The church and the world required a model man to imitate. "The Son of man" was "the Son of God" by adoption and by grace to poor fallen human nature, that man might become a Son of God too, and "see Jesus" to become "like him." The truth of Christ was the standard of faith, the life of Christ was the standard of holiness, and the suffering of Christ enabled him in patience, resignation, trust, love and peace to be the standard of virtue to all the saints. Every Christian believes Jesus to be the Divine One, to be "God manifest in the flesh," to be the "Incarnation of Jehovah," to be "God with us." As a doctrine, and as a fact, the first church and all the churches received this truth. It is the climax of Revelation. God revealed to mortal eyes and only veiled beneath the human form! It is the antitype of the glory in the bush, and of the glory of the "holiest of all" in the Temple. It shows Christ to be the Isaac of God, the great "Father of the faithful," and it rendered it hardly true henceforth that, "no man hath seen God at any time," for Christ revealed him! X

But to accept this sublime truth as if it were only a truth is not enough, for it is more than a truth to feed our faith, and to excite us to adoration; it is a fact to be imitated as well as a truth to be believed. The church has to receive the Christ of God as a master, to follow, to love, and to obey. This is the moral and religious utility of the incarnation. It shows us by example what man ought to be, what he might be, and what he must be. What he ought to be according to the law, what he might be by regeneration, faith, and grace; and what he must be in heaven, when he shall be "like Him!" Christ is therefore, the revealer of spiritual life, of character, of holiness, as well as the revealer of ideas and of the truth. Apart from this view of Christ, we have not the full conception of the utility of the appearing of God in man. This utility must be either to give us the effulgence of God in a man to be seen only, or it must be also a moral and imitable example, "full of grace and truth," to be followed till the church shall be changed from "glory to glory." If it had been merely the outburst of divine glory it would have been revealed in a form vastly more stupendous and awful than in the body of a man; but God revealed himself in the body of a man for the sake of men, and that men having "his Spirit" might become the brothers of Jesus and belong to the family of God.

This view of the case enables us to see clearly the end and aim of our progressive sanctification; for as we have to "grow in grace," so we have to reach in the end the "perfect man in Christ." Our justification is and must be by imputation; we have to be enrobed gloriously in Jesus Christ who is "the

Lord our Righteousness;" but our holiness, our sanctification, our purity, is to be our own; to be our own by the influence of the Holy Spirit, who will "work in us to will and to do" the will of the Father. This is the special work of the Spirit. This work will be completed in the life to come; for in heaven there will be no temptation, no sin, no death, no fall, and then their will be no more "conscience of sin" in the church. Henceforth for ever the saints will "cease from sin;" they will be holy as their Father is holy, and they will thus be "partakers of the Divine nature;" they will be "made perfect." This, then, is clearly the ultimate end of justification and sanctification, and the imitable example of the life of Christ is seen to be the foundation of a holy church.

Moral perfection, therefore, is the end of the Christianity of Jesus, the end of the existence of the church, the end for which the Spirit works, and the rapturous end of salvation by grace. We see that the Lord left everything earthly behind him when he rose from the tomb. There, in His grave, the angels of heaven were waiting his resurrection; they waited to wait him to glory; they waited to throw their glory around his head as the seat of all wisdom; they waited to unbind his feet, that he might tread the golden streets of the celestial city. So shall we leave our graveclothes in our graves; leave on earth all impurity and ascend to bathe in the effulgence of the Father in heaven. "Without holiness no man can" or "shall see the Lord." Let us look thus on the work of Christ; not as a matchless life work only to admire; but as an example to follow and to imitate. This will give us an object to live for, a glory to long for, a perfection to strive for, and a beatitude of bliss worth dying for.

Sunderland.

J. K.

"SHE GOETH UNTO THE GRAVE TO WEEP THERE."

BY REV. J. W. COLE.

UPON a delightful day in the commencement of August, I visited a neighbouring town for the purpose of attending an Horticultural Exhibition. I rambled for some time about the pleasant grounds in which the *fête* was held, paced slowly through the long avenues of beautiful plants, and listened to the inspiring strains of the band of one of Her Majesty's household regiments; but, notwithstanding the clear shining of the sun, the gay appearance of the crowd, the charming loveliness of the flowers, and the cheering sounds of the music, a feeling of sadness fell upon my spirit, like the gathering twilight upon a summer's eve; for I knew that the melody would shortly cease, the visitors soon depart, the beauty and the fragrance of the flowers speedily fade, and that the gay pageant, like all sublunary enjoyments, would quickly pass away: and I could not help asking myself this question,—“How many of these people, should they be called by death to-night, would be ready for the summons?” With these thoughts I wended my way homeward. I had not proceeded far, when, a little to the left hand side of the road, I saw an open church-yard, into which I almost involuntary turned and trod pensively among the silent tombs. The stillness of death contrasted strangely with the distant sound of martial music; and, after a while, with mingled emotions of pleasure and of pain, I again pursued my way towards home. As I was passing out of the rustic gateway of the abode of death, I met, entering in, a respectable woman in widow's weeds, leading in one hand a boy of about four years of age, and in the other a girl a little older. All three were clad in the habiliments of mourning, and upon the countenance of each there rested a settled gloom. Immediately the words at the head of this paper came to my remembrance, and I mentally ejaculated, “*She goeth unto the grave to weep there!*” “Alas,” thought I, “we dwell in a world of death! and the experience of these sorrowing ones is, sooner or later, the experience of all mankind.”

"There is no flock however watched and tended,
But one dead lamb is there!
There is no fireside, howsoever defended,
But has one vacant chair!"

We think that the desolation which death causes can never be fully realised until the grave closes over the object of warm affection and fond regret. Then to those bereaved, the grave-yard, once a place little thought of, is a sacred spot. There the stone is reared, the garland hung, the tree or the flower planted, and thitherward, with faltering feet and weary breast, the mourners love to tread; to mark the emerald clod, beneath whose covering the dear ones lie, and to drop thereon the tear of silent grief. At such seasons, happy, thrice happy, are those who have not to reproach themselves for hasty speech or unkind deed, done or spoken, to "the loved ones gone before."

We would not, however, suggest a thought to augment the sorrow of hearts bemoaning those they love, but would rather endeavour to utter a word of consolation; and this upon the authority of God's book we are certainly warranted to do to those who have reason to believe that their departed friends are safely gathered to their Saviour's arms; for "the righteous has hope in his death." The relatives of such may look from the grassy mound of the cemetery, which only holds the mouldering dust, and contemplate with gratitude and joy the white-robed throng around the throne, and behold with the eye of faith their fond ones standing there. The Christian's hope bridges with light the wide expanse betwixt earth and heaven, and gently whispers the poet's truthful sentiment:—

"There is no Death! what seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death."

Yet, on the other hand, we should not be honest either to self or others if we shrink from declaring the solemn truth.—"The wicked shall be turned into hell, and all the nations that forget God." To die without faith in Christ, is to die the first death, in order to experience the fearful pangs of the second. It is an awful thought, that while those who are bereaved of friends may be mourning upon earth, the departed may be also mourning in unutterable woe; joining in the restless wail, "The harvest is past, the summer is ended, and we are not saved!" How should this fact impress the minds of those who have not fled to Jesus as the refuge of sinners, and who are still the living monuments of God's long-suffering mercy. "Oh that they were wise—that they would consider their latter end!" Then would they earnestly apply for aid to Him who holds the keys of death and hell, "who openeth and no man shutteth, and shutteth and no man openeth." But if, through the Father's sovereign love, the Son's atoning work, and the Spirit's sanctifying power, we have "passed from death unto life," what a debt of gratitude do we owe to Divine mercy. Death to us has been disarmed of well nigh all his terrors. He is but the dread jailer who comes to set the ransomed spirit free.

"My God! I know that I must die,
My mortal life is passing hence,
On earth I neither hope nor try
To find a lasting residence.
Then teach me by Thy heavenly grace,
With joy and peace my death to face."

"My God! I know not how I die,
For death has many ways to come;
In dark mysterious agony,
Or gently as a sleep to some.
Do as Thou wilt! if I but be
Forever blessed, Lord, with Thee."

QUESTIONS FOR CHURCH MEMBERS.

BY T. W. MEDHURST, GLASGOW.

No 4.—DUTY FAITH,—WHAT IS IT?

Is it the duty of a sinner to believe in the Lord Jesus Christ? To such a question one would think that there could be but one answer. Yet it is strange, yea, most strangely true, that there are some Christians who believe and teach that faith in Jesus is not a duty! That such persons are wrong seems to me to be very clear, from the fact that *faith is commanded by God*. "And this is His commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment" (1 John iii. 23). "This is the work of God, that ye believe on Him whom he hath sent." (John vi. 29). "The work of God," that is, "the work which God approves." (*Bengel*.) The people had asked,—*"What shall we do that we might work the works of God."* Their meaning was,—*"The works approved by God."* They understood from Christ's command:—"Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you," that He required "a moral activity of them;" hence their question, and hence Christ's answer. It is as though Jesus had said,—*"Would ye know what works God will approve, know then that faith in His Son lies at the threshold of all acceptable obedience, being not only the pre-requisite to it, but the proper spring of it, and in that sense it is the work of works, emphatically, the work of God."* While none can believe in the Lord Jesus Christ without a special divine operation on the heart, yet it is clear that the work of works that God demands from every man is to believe on HIM. Faith is a *commanded duty, and the gift of God*. This double view of faith is ever presented in Scripture. Faith is at once a DUTY comprehensive of all other duties, and a GRACE of special divine communication.

Let me quote the weighty words of an acute writer (Rev. David Brown, D.D., Professor of Theology, Aberdeen.) He says,—*"It is the duty of duties; for 'this is the work of God, that ye believe in Him whom he hath sent; and it is a grace comprehensive of every other; for though 'him that cometh to me I will in no wise cast out,' yet 'no man can come to me except the Father which hath sent me draw him.' 'Every man that hath heard and hath learned of the Father cometh unto me.' 'Therefore said I unto you, that no man can come to me except it were given unto him of my Father.'"* Pity that, in the attempts to reconcile these, so much vain and unsavoury controversy has been spent, and that one of them is so often sacrificed to the other; for then they are not what Jesus says they are, but rather a caricature of them. The link of connection between divine and human operation will probably never be reached on earth—if even in heaven. Let us then implicitly receive, and reverentially hold both; remembering, however, that the *divine* in this case ever precedes, and is the cause of the *human*—the 'drawing' on God's part of the 'coming' on ours; while yet our coming is as purely spontaneous, and the result of rational considerations presenting themselves to our minds, as if there were no supernatural operation in the matter at all."

It must unquestionably be the duty of every man cordially to believe whatever God has seen fit to reveal, and all who believe the truth as it is in Jesus shall be saved; for the promise of "eternal life" is annexed to the belief of the truth as it is in Jesus. It was to a promiscuous multitude that Jesus said, "While ye have the light, believe in the light, that ye may be the children of light" (John xii. 36). Thus Jesus, with mingled majesty and tenderness, warned "the people" against trifling with their last brief opportunity, and entreated them to let in Himself, the True Light, while they had the light in the midst of them, that they themselves might be "light in the Lord." Surely this language of Christ teaches us that it is man's duty to believe to the saving of his soul. If it does not teach this, what does it teach?

They who do not believe in Jesus shall be condemned for their unbelief. Let us hear what "is noted in the Scripture of truth" on this point. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life. For God SO loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John iii. 14-19). Can language be plainer than that? It is impossible to make it plainer. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii. 36). "He that believeth, and is baptised, shall be saved; but he that believeth not shall be damned" (Mark xvi. 16).

I need not quote more Scripture to prove that the gospel calls upon men sincerely to repent of sin, and cordially to trust in Christ for the salvation of their souls; and to prove that all who obey this call shall be saved. Scripture abounds with such passages.

Those who see a contradiction between the doctrines of sovereign grace, and the invitations, calls, and commands of the gospel to sinners to believe in Christ, seem to me to have very mistaken views respecting the nature of faith. It is a mistake to speak of different kinds of faith. There is but one faith. Faith may be exercised upon different *objects*, and men may say they have faith who are deceiving themselves; but this does not alter the fact that *whosoever believeth in Jesus shall never perish, but have eternal life; and that whosoever believeth not in Jesus shall perish everlastingly*. Men either believe in Jesus, or they do not believe in him. It is not a question of *right* faith or of *wrong* faith, but it is whether men have faith, or whether they have none at all. To believe in Jesus is to *trust* in Him. It is to believe God's testimony concerning his dear Son, and to trust in Him for salvation. This is the duty of all who hear the gospel; and all who thus trust in Jesus shall be saved from sin—from its death, its power, and its penalty. Does my reader thus trust in Jesus?

I notice one sad mistake that some have fallen into. It is held by some that God elected his people on a foresight of their faith; that He chose those whom he foresaw would believe in Jesus. This is a perversion of God's revealed truth. It is false. What say the Scriptures? Not that God chose his people because he foresaw they would believe; but because they are chosen, *therefore they believe*. Faith is the fruit of election, but election is not the fruit of faith. Repentance is the gift of the risen JESUS. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts v. 31). Faith is the gift of GOD. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God (Eph. ii. 8). Faith is produced by the HOLY SPIRIT. "But the fruit of the Spirit is * * * * faith" (Gal. v. 22). To say that God chose his people because he knew they would exercise that faith in Christ which is the gift of God, is an absurdity. It is equal to saying that an effect is the cause of its cause; that God elected his people to believe because He foreknew that he would give them grace to believe; that God decreed to give them faith because He foreknew that he would give them faith; and that the effect of the grace of God is the cause of the grace of God! Is it not very absurd to suppose that God elected his saints *because* He foreknew they would believe, when even that foreknowledge was no less than an absolute decree to give them faith? Surely it is. The first cause of election is pure sovereign love, and faith is its fruit and effect. We are elected by free and sovereign favour; therefore, we believe.

"Our faith and love flow down in sacred streams,
From this grand source,—God's free electing love;
Close up this spring, and all the streams must fall,
And thirsty pilgrims languish, faint, and die."

I conclude with the words of that "best of expositors," that "most pithy, precious, pertinent," puritan, John Trapps, in his comment on John iii. 18, "*He that believeth not is condemned already.*" The sentence is passed, the halter is about his neck; there wants no more than to turn him off the ladder of life, and he is gone for ever. In the meanwhile he hangs but by one rotten twined thread over hell fire. "*Because he hath not believed.*" He saith not because he hath committed adultery, murder. There is no righteousness now but of faith; no sin, saith one, but from unbelief; for thy sins against the law are not imputed unto thee, if thou do but believe the gospel. It is unbelief that shuts up a man in the law's dark dungeon, whence faith can only fetch us out. Gal. iii. 23."

Believe, that is, *trust* in the Lord Jesus Christ, and thou, dear reader, *whosoever* and *whatsoever* thou mayest be, shalt be saved.

SUNSET.

THE sun rose in his vermillion morning robes, he spread his mantle of glory over every living thing, he smiled upon the world with its tears of dew upon its cheeks, he embraced the earth in the arms of his might, his soft bright eyes gleamed tenderly upon the lark as she welcomed him with her song; he flung around him the ermine clouds and sat upon the throne of his glory, he reposed upon his azure couch; the flowers looked up to him and said, "thy glory is too great for us to behold and live," and he poured upon them the warm showers of his beneficence, while he hid his face in sympathy with them. And then he took off his rainbow tiara from his brow, folded up his robes and sank in the west! The moon and her orphan stars wept and groaned in the night of bereavement, and there were wallings and a tempest of sorrow. So do kings and queens and princes rise and shine and die. So death blots out glory. But, there is a to-morrow—a resurrection—and then the saints who have slept shall arise and shine for ever in the glory of heaven. LOTA.

Correspondence.

THE GERMAN MISSION.

To the Editors of the *Primitive Church Magazine*.

DEAR SIRS,—Will you allow me a few lines to plead the cause of our beloved brethren on the continent, who are in great need of pecuniary aid. Mr. Oncken writes despondingly that he has been unable to pay the whole of the salaries of the missionaries due on the first of October last, and knowing as I do that he makes it a point of the first importance to pay these good and self-denying men punctually, I am sure that it must be an absolute dearth of funds that occasions it. He never hesitates to advance his own money to any extent needed in order that they may receive

the very small amount for which they are content to labour; but every bank has its limit of resources, and our venerable friend has had extraordinary claims on his, both of a private and public character, during the past year. He had hoped to raise a sufficient sum by mortgaging the new chapel at Hamburg, to pay the concluding instalments to the builder, but in this he has met with disappointment, no doubt because chapel or church property is lamentably at a discount in that city. He has therefore been under the necessity of advancing the money himself and is now, it appears, at the end of his resources. He begs me to remit all that I have in hand, which I would gladly do but I have

none! Amidst numerous claims on our churches, those of the German mission seem to have been, of late, entirely forgotten.

The following is therefore the plan I would recommend; it was suggested by me and others at the Hamburg Conference in August:—"That a special exertion be made to raise a fund of some £2000 or £3000 to be placed in the hands of trustees appointed by the officers of the German Baptist Union, as a permanent loan fund for chapel building, on the plan of our Baptist Building Fund. The amount thus raised should be lent at first to the church at Hamburg, that its excellent pastor may be freed from the burden he has so generously taken on himself. The half-yearly or annual instalment by which this loan was repaid to the trustees would then be re-lent to other churches in need of aid for chapel building, and untold blessings might thus result."

It is, however, manifest that this would only in an indirect way affect the general mission work, for which increased funds are greatly needed. Mr. Oncken writes that a young

brother from Southern Russia is now with him to be further instructed in the way of life, and that on the other hand doors are opening amongst the Esthonians and Fins; so that both the Northern and Southern extremities of the vast Russian Empire are opening before us. But in order effectively to occupy these ever widening fields of labour, brethren are needed to devote their whole time to the work, and these must of necessity be supported.

Promises of annual contributions for this work will, therefore, be most gladly welcomed; and where churches or individuals are able to undertake the support of a missionary (at from £40 to £50 a year) they will find their generosity rewarded by direct reports from these brethren, and be thus kept constantly apprised of their doings.

I shall be only too happy to receive promises of help for either object, and to those who forward their contributions at once we shall be doubly grateful.

MARTIN H. WILKIN,
Hon. Treasurer.

*Hampstead,
London, N.W.*

Poetry.

RESURGAM.

"Fear not, I am the first and the last: I am he that liveth and was dead: and behold I am alive for evermore. Amen: and have the keys of hell and of death." Rev. i. 17. 18.

And does remorseless Death still hover o'er
Th' abode of virtue, innocence, and peace?
Dare he demand as his, ours, aye, yet more,
The Lord's?—as if the righteous man should cease?
Did not the mother for a prey suffice,
That thus the daughter should so shortly go?
Must death our lov'd ones hence away entice,
Foll'wing his shade, shrinking not from the foe?

Death? No, it cannot be, His dark'ned form
Mantles the Angel who Redeem'd the saints:
Who!—as the twilight after midnight storm
Gaily with loveliest hues th' horizon paints,
Cheering all nature with the song of birds,
Rousing mankind to industry and care;
So comes, and hastes away, (but not with words,)
From earth's inglorious ease to service, where
The citizens of Salem on Him wait,
Embow'rd in Paradise, enthron'd in state;
From us remov'd to dwell at home above,
Nor from the Royal presence to remove.

Death? No. The Lord of Paradise descends
To this plantation, just to cull a flow'r,
A rose-bud or a lily, for His friends,
Or his own breast,—an item in the dow'r
Of blessing from the Father to the Son;
To bloom for aye, its fragrance still unspent,
Its loveliness the same, ages and ages on,
He ask'd, we gave, to Heaven 'twas freely lent.

Death? Never. No. Death cannot harm nor touch
The Lord's anointed; for, for them He died.
To them Death now is chang'd, is chang'd as much
As the fell curse was chang'd by that red tide
Of expiation which from Jesus flow'd
When God-forsaken He exclaim'd "My God!"
As Jesus conquer'd, living though He died,
So do His foll'wers, living despite death,
Passing through Eden's gates thrown open wide,
They yield their mortal for immortal breath.

Newmarket.

JAMES SMITH.

Page for the Young.

LITTLE MAGGIE'S DREAM.

IN TWO CHAPTERS.—CHAP. II.

THE next morning when the woman woke her up to have her breakfast, her first thought was about the picture again; but she did not like to ask her, but resolved to wait until the evening, and then ask her friend who had brought her.

That day, the roads being muddy, but no rain falling, a good many half-pence were given by the passengers who crossed the road, so that she had no fear of going home; but she resolved to go to the school first.

She was there long before the time of opening, and sat down on the steps patiently waiting the arrival of her kind friend. She saw him before he reached the school, and ran to meet him with the question, "What is that picture about where the children are pushing up to a kind man?"

It was asked with an eagerness that touched the teacher's heart, and as they walked along he commenced the story of the Saviour's love to little children. Then she wanted to know who Jesus was, for she had never heard His name before. And she listened with almost breathless attention while he told the story of His life and death to her and those who were

gathered round in the class; for school had commenced, although the ordinary routine was abandoned in this class; owing to Maggie's eagerness to hear more of this wonderful story. She sat, with flushed cheeks and sparkling eyes, drinking in with an avidity that was perfectly astonishing every word that fell from the teacher's lips.

At the close of school the well-known hymn was sung,—

"There is a happy land, far, far away," &c.

At the conclusion of it she said,—
"Tell me where that happy land is; I've seen it, and I want to go there, only I don't know the way, and I ain't fit yet."

The teacher was surprised to hear her speak in this manner. Who could have told this ignorant child she was not fit for heaven? He asked her after the rest were gone, and then she told him her dreams, and asked him to tell her what she must do before she could go to the "happy land;" and for nearly an hour after the others had gone did he sit and tell her of the way of salvation provided by God to make us fit to live with Him.

"And will he make me fit if I ask Him?" said Maggie, as he concluded.

"Yes; he has said, 'Ask, and it shall be given you.'"

"And, of course, He can give me

everything I want if he's so great and rich?" said Maggie. "But where does He live? How shall I go to Him? I can't go," she added, sorrowfully, looking down at her dirty rags. "They'd turn me off the steps."

Then prayer had to be explained, and that it could be offered acceptably everywhere, and by every one, if they only ask for what they wanted in the name of Jesus.

"Then can I ask God this minute to wash away my sins and make me fit to live in heaven?"

"Yes; we will both kneel down now and do so."

Maggie did as she was told, and listened attentively to every word, for she wanted to know what to say when she was by herself.

But there was only one sentence she could remember, "Wash all our sins away, for Christ's sake;" and this she repeated to herself over and over again as she walked towards her miserable home.

For the next few months she was very regular in her attendance at the school, and learned rapidly all that was taught her. But although she listened with eager attention to all she was told of Bible truth, she rarely asked a question. This rather disappointed her teacher, for he was anxious to know whether the work of God was going on in her heart still; but she seemed to avoid being questioned on the subject.

At length she discontinued coming, and upon inquiry he found that she had been taken to the workhouse. He went at once to see her, and found her dangerously ill. The doctor said that she could not live many weeks.

"Well, Maggie," he said, sitting down beside the bed, "I am sorry to see you so ill."

"I ain't a bit sorry," said the child, with a cheerful smile. "I've got into the field at last, and the garden ain't far off."

"What do you mean?" asked her teacher, for he did not know how closely she had blended her ideas of heaven with the dream she had had that night she was first taken to the school.

"Why I've only got a little while to wait for somebody to fetch me. I'm all ready to go to the happy land, the beautiful garden I dreamt about."

"And do you think you are quite fit to go to heaven?" asked her teacher.

"Oh yes! Jesus has made me quite clean," said the child, confidently.

"How do you know that?" he asked.

"Because I can feel it here!" and she laid her hand upon her heart. "I've only felt it since I've been in the workhouse. I used to say every night, and a good many times in the day, 'Wash my sins away, for Christ's sake;' but I seemed to get worse and more wicked; but now it's all gone, and I'm just waiting for 'em to open the garden gate and let me in. The 'happy land' ain't 'far, far away;' now I'm quite close to it."

This had been said in broken sentences, and the effort of saying so much had quite exhausted her, and she lay back upon her pillow panting for breath.

"Do you love Jesus?" asked the teacher in a few minutes. Her pale cheek flushed at the question, and her eye brightened as she answered,—

"Oh yes! ever so much. He made me fit! He's done it all."

Several visits were paid by the teacher before Maggie went to that "happy land;" and he became more and more convinced each time he saw her of the reality of the work of grace in her heart, and that she was really one of those to whom Jesus had given the "white robe" of His righteousness, and that she would, before long, have the "palm in her hand."

The last time he saw her alive she whispered,— "My dream has come true; I'm going into the beautiful garden now. Good-bye, they'll come for me very soon." And that very night the angel messengers arrived and carried up little Maggie from the workhouse bed to that "happy land" where—

"Around the throne of God in heaven

Thousands of children stand;

Whose sins are all through Christ forgiven,

A holy, happy band,

Singing Glory, glory, glory."

Reviews.

Lectures on The Beatitudes. By JEREMIAH BURROUGHS, M.A., late preacher of the gospel at Stepney and Cripplegate, London. And, *Exposition of Isaiah V. 1-7.* By NEHEMIAH ROGERS, M.A., pastor of the congregation at Messing, in Essex. Quarto, Pp. 400. Edinburgh: James Nichol. London: James Nisbet and Co. Dublin: G. Herbert.

THIS is the eleventh volume in Mr. Nichol's series of Puritan Commentaries; and its contents will compare favourably with those of any of its predecessors.

Mr. Jeremiah Burroughs, one of the brightest lights of the Puritan Period, was born in 1599. He was an M.A. of Emanuel College, Cambridge. His first ministerial charge was a co-pastorate with the Rev. Edmund Calamy, at Bury St. Edmunds. In 1631 he became Rector of Tivetshall, Norfolk; but upon the publication of Bishop Wren's Articles and Injunctions, in 1636, he was suspended and deprived of his living.

Eventually he was compelled by persecution to fly to Holland, where he became assistant minister to the church at Rotterdam, of which, the Rev. William Bridge was pastor. Here he laboured for several years with much success.

After the commencement of the civil war he returned to England, and was almost immediately chosen lecturer to the congregations of Stepney and Cripplegate, then accounted the largest and wealthiest in England.

At Stepney, he preached at seven o'clock in the morning, and Mr. Greenhill at three in the afternoon; one was called "*The Morning Star*," and the other "*The Evening Star*," of Stepney. He was one of those who represented the Independent body at the Westminster Assembly of Divines. His figure occupies a prominent position in the famous historical painting of that memorable assembly, by J. R. Herbert, R.A. He united in the publication by the Independent

Divines of their "Apologetic Narration" of the part which they took in the meetings of that body. In 1643, he was elected one of the Committee of Accommodation, and was of great service in all their important deliberations. He seems never to have settled in any pastoral charge after his exile; but he was incessantly engaged in preaching and in other labours for his Lord. His unceasing toil, and his grief for the distractions of the times, so preyed upon his system as to bring on consumption, of which he died in the forty-seventh year of his age, September 14th, A.D. 1646.

He was a man of learning, candour, and modesty; of an eminently peace-loving spirit, and of a holy irreproachable life. The famous Richard Baxter has said of him,—

"If all the Episcopalians had been like Archbishop Usher, all the Presbyterians like Mr. Stephen Marshall, and all the Independents like Mr. Jeremiah Burroughs, the breaches of the church would soon have been healed."

Nehemiah Rogers, the other worthy represented in this goodly volume, was born in 1594. He was for some time Fellow of Jesus College, Cambridge. He was appointed to the vicarage of Messing, in Essex, May 13th, 1620. In 1632 he was presented with the Sinecure Rectory of Tay Magna, in Essex. On the first of May, 1636, he was nominated by King Charles I. to a prebend in the Cathedral church of Ely, and became possessor of the sixth stall. On the 26th of March, 1642, he resigned the rectorship of Tay Magna, and was collated to the rectory of St. Botolph's Bishopsgate, in London, probably resigning also his vicarage of Messing shortly after, as his successor was appointed on the following 3rd of May.

Soon afterwards, probably in 1643, being an uncompromising royalist, he was sequestered of both his rectory, and his prebend, but was allowed to retain both nominally to his death. No new rector was appointed to St. Botolph's until August 10th, 1660.

which was subsequent to Mr. Rogers's death.

He preached after his deprivation, and was still in connection with the Established church. In one of his works he refers to his ministry for three years at Little Braxsted, and to his subsequent "nomination and free presentation" to the church at Doddinghurst, both in Essex. He died at Doddinghurst early in May, 1660. While passing through the church-yard, after Sunday morning service, without any previous warning or complaint, he fell suddenly to the ground, speechless and motionless, and was a corpse before the hour for afternoon service. His mortal remains rest in Doddinghurst church-yard, awaiting the resurrection of the just.

"The fact that Rogers, staunch royalist and episcopalian though he was, continued to officiate in St. Botolph's after his deprivation, and that in 1653 the Protector refused to the parishioners to supersede him by granting them liberty to choose a successor to him, ought to be noted as a proof of the moderation of Cromwell and his malignant expurgators."

The Exposition of The Beatitudes by Jeremiah Burroughs is eminently devout, evangelical, and spiritual in its tone. It is introduced "To the Christian Reader" by a few hearty words of commendation from those masters in the Independent Israel—William Greenhill, William Bridge, Philip Nye, John Yates, William Aderley, and Matthew Mend. The commendation of such men is sufficient guarantee of the excellence of the work; and we now cordially endorse the judgment which they pronounced more than 200 years ago.

The Exposition by Nehemiah Rogers is worthy of the opinion expressed concerning it by the editor:

"To us it appears not doubtful that this small work will be regarded as an interesting specimen of the expositions of the 'doctrinal Puritans.' Clear throughout, and occasionally eloquent; at once evangelical and faithfully practical; it is worthy of attentive perusal, which the liveliness of the author's style will render a pleasant task."

Demonologia Sacra; or, A Treatise of Satan's Temptations. In Three Parts. By RICHARD GILPIN, M.D., Vicar of Greystoke, Cumberland; later, of Newcastle-on-Tyne. Edited, with Memoir, by the Rev. A. B. GROSART, Liverpool. Edinburgh: James Nichol. Royal octavo. Pp. 480.

THIS is another volume of Mr. Nichol's Series of Standard Divines of the Puritan Period; an older series than that of the Puritan Commentaries. It is edited by that prince of editors, Mr. A. B. Grosart, who is placing evangelical Christendom under deep obligations by the wonderful perseverance and sagacity wherewith he hunts up all that is knowable of the illustrious men whose works and memoirs he takes in hand. Richard Gilpin, M.D., son of Isaac Gilpin, was registered as "baptised" in the old parish of Kendal, Westmoreland, October 23rd, 1625. He was born at Strickland—Ketel; was first educated most probably in the "school" founded by his honoured ancestor there; and went from school to Queen's College, Oxford. No mention, however, is made of him in any of the College registers, so that he cannot have graduated there.

It is quite uncertain, too, when or by whom Dr. Gilpin was "licensed" or "ordained" as a preacher of the gospel or clergyman. His presentation to the living of Greystoke, in Cumberland, is the first undoubted fact that we have preserved in his ecclesiastical career. The living had been sequestered. At the time of Dr. Richard Gilpin's appointment he was about twenty-eight years old, and held to the Presbyterian form of church government. He was selected to draw up the "Agreement" for his county, a document which was to be a basis of union for all the churches.

He was one of the noble band whom the Act of Uniformity of 1662 compelled to resign their livings because they valued conscience more than position or wealth. He left his beloved Greystoke a Bochim, and retired to his own small estate at Scaleby, near Carlisle. Here, however,

he preached to the souls, and ministered to the bodies of men.

Charles II. afterwards offered him a mitre if he would conform, but the temptation of a bishopric could not make him sell his conscience. A large congregation of dissenters having built a handsome meeting-house in Newcastle-upon-Tyne, they invited Dr. Gilpin to be their minister, which call he accepted about 1668-9. But persecution haunted him in the doing of his work, and exposed him to endless annoyances and losses. It was not until the Indulgence of 1672 that anything like liberty was enjoyed in England, and that only by connivance. Dissent was treason and conventicles were illegal.

In 1676, Richard Gilpin was made M.D. by the university of Leyden.

His last text was 2 Cor. v. 2. At the time of preaching he was already ill with feverish symptoms, and was carried home in a *peripneumonia*, which in ten days put an end to his life. He died on February 19th, 1699—1700, and was buried on February 16th, in the church-yard of All Saints, Newcastle. He was followed to the grave by crowds who had hung on his lips while living.

Of the *Dæmonologia Sacra*, given to the world afresh in the noble volume before us, we can say in the language of Mr. Grosart:—

"To those who have not hitherto heard, or only heard of it, we commend it with all confidence and urgency, as a remarkable book by a remarkable man. It will be found matter full, and, nevertheless, suggestive rather than exhaustive; that is, you have many rich lodes of the ore of thought opened, but many others indicated not worked; clear and keen of insight into, the deepest places of the deepest things discussed, &c., &c. The third part is an exposition of the temptation of our Lord, which may bear comparison for thoroughness and power with any extant."

The Alpha and Omega; or Gods eternal purposes, in relation to Angels, Man, and the Earth, Typically and Prophetically considered. By JOHN W. DRAKE. Edited, and with a Preface, by Francis Drake, F.G.S., &c. London: Elliot Stock, 62, Paternoster-row. Cloth. Pp. 342.

THIS work contains much of which we heartily approve, and much from which we cordially dissent. The points of agreement are, however, of vastly greater moment than those on which we should part company with the author. Of unfulfilled prophecy there will ever be various interpretations until the *event* rectifies our expository blunders, and makes known the true mind of God in the prediction. The author is a believer in the Pre-Millennial Advent, and this fact naturally colours the whole of his views of unfulfilled prophecy. As is usual, too, with brethren of this school, he writes with as much positivity about these matters as about the doctrine of justification by faith in the imputed righteousness of Christ Jesus. Still the book is one that will repay a careful perusal. It is written in a clear and flowing style, and in a devout spirit. On the great verities of the Christian faith, it gives no uncertain sound. The sentiment is evangelical, and profound homage is rendered to the authority of God's word. Altogether, we cordially commend the work to the calm and dispassionate consideration of our readers.

The Philosophy of Evangelicism.

Second Edition. London: Elliot Stock, 62, Paternoster-row. Cloth. Pp. 264.

THE title of this book is calculated to excite expectations which we fear the perusal of the book will scarcely meet. In our view the right quarter from which to evolve our Philosophy of Evangelicism is not "Evangelicism as it lives in the Christian heart," (whatever that may mean,) but Evangelicism as God has authoritatively revealed it in his own word. It is, indeed, interesting and important to compare the results of this process with the dictates of our moral consciousness, and with the laws of the human mind, as our author has done; it is well to see how far the principles of the gospel agree with our intuitions; but the true Philosophy of Evangelicism must be primarily deduced from the infallible record.

The author has presented to us a

very interesting argument, which will doubtless be helpful to many minds. It is not marked by very great depth or originality, but it is intelligently conceived, and clearly and vigorously

expressed. Every doubter should read it. It will confirm the faith of the wavering, and strengthen confirmed believers.

Intelligence.

SAXONY.

MY BELOVED BROTHER HOWE.—Being just about to go on a longer preaching tour than usual from which I shall not return till the end of the year, I would just now give you a short account of my last experiences.

After I wrote to you last I went to Zwickau, one of the larger towns in the kingdom of Saxony, where on the 29th of September the Quarterly Conference of our members in the kingdom was to take place. The members, with an unusual number of friends and strangers, assembled early on the Sabbath morning in the rooms of an old monastery, where Brother Fiedler lives, when I preached on the words, "Grieve not the Holy Spirit of God," &c. The Lord made this meeting a specially blessed one; but from the top of the mountain we were soon taken into the valley of this world. A short time after the close of the meeting, when all were yet assembled, there came the chief of the policemen, and at once we knew ourselves betrayed. The policeman asked: "What are you doing here?" "We are conversing with each other," was the answer. "Have you not had a religious meeting here and been heard singing together?" "Yes." "Do you not know that this is against the laws of the country? Where is the man to whom this lodging belongs, and where is the preacher?" We now both came forward, when he said that he had orders to take us to the Senate-house, to which we followed him. Having arrived there, by going through the crowd in the market-place who were listening to the music there and curiously looked at us as prisoners, Brother Fiedler was first taken into examination, whilst I had to wait outside. After about half an hour's time he was dismissed, and now I was

called in, when the following conversation took place:—

"Have you held this morning a religious meeting in the rooms of the old monastery?"

"Yes, sir."

"Do you not know that such meetings are strongly forbidden?"

"I know they are."

"But why then do you hold such?"

"As a particular religious body, a church of Christ, which we are, it is our duty to hold our own services."

"You have deserved three years imprisonment according to our law, and the more so since you have known the law."

"I thought that the state of things here would have become somewhat different through the new North-German-Confederation, to which Saxony, in consequence of the last year's war, belongs."

"Not at all, this Confederation, with its articles, does not say a word about Baptists."

"But it speaks of religious liberty and grants it to all the subjects of the Confederation."

"What liberty—liberty of conscience—we also grant you that: in fact, we permit every body to think and to believe whatever he likes."

"With this you do not permit any thing at all, or, you permit something which can neither be permitted nor forbidden; you might just as well permit or forbid what people should dream; religious liberty includes that a person may not only freely think and believe, but that he also may speak and act as he does think or believe."

"About this (interrupting me) we cannot discourse here, that would lead us too far; I only have to tell you that you dare in no case hold a meeting again, and that you have to

leave this town now and be glad to get off so well as this."

"I intended to hold yet two other meetings here to-day; I promised them to the people, and it is my duty to preach the gospel."

"If you should venture it we would make use of our power; I shall send just now to the monastery again to clear it of all the persons assembled there, and care will be taken that neither you nor anyone enters it again."

"Perhaps you mistake our creed and think it to be a bad and injurious one, let me assure you that we have no other creed than the doctrines of the Bible, nor any other aim than the glory of Christ, and that I preach nothing else than the pure gospel of Jesus Christ."

"I know your sect very well, and know that you have the best intentions and that your cause is a very good one, but it is forbidden in this country."

"But is it right to forbid a 'good cause?' If laws forbid a good cause, then these laws cannot be good, they must be in contradiction with all other laws, and it would be time to abolish them, for we are doing wrong in obeying them."

"I tell you the best thing you can do now is to leave the town; my men shall be watching that no other meeting takes place."

"Well, I shall go for this time as Christ did, when once they besought him to depart out of their coast, but I shall also some day come again."

"Then you will expose yourself to punishment."

"And you will only help our cause by making us martyrs of it."

"I know that, and am assured the country could not do better than give you full liberty, for as long as your meetings are forbidden they have some secret about them and much attraction for the people; but as long as we have these laws I must act according to them and be against you."

"But you should be careful not to act against God, who desires his word to have free course and be glorified."

After some more and somewhat familiar conversation I was dismissed

with the direction to leave the town. The magistrate had not acted fully according to his old laws from the seventeenth century, for according to them I deserved three years imprisonment. He felt somewhat like Pilate, and those laws are loosing their power. I afterwards went into the house of some other brother, where soon all our members assembled, and where we held another meeting. At night I left and went to Altenburg. Since that time I have tried in another town in Saxony to hold a public meeting, but in vain. Still, we do not despair of success since our cause is God's cause. Rome is a mighty stronghold, and it will, though it is declining already, not fall before its time is fulfilled, and it will need to its overthrow even a more powerful army and navy than that of Garibaldi's, whilst, however, he may be the instrument.

As soon as I shall return from Poland and the East of Prussia, in which countries I am now expected in many places, I shall be, D.V., again in Saxony to make another trial, though it should bring us into a trial. Will you kindly help us with your prayers? We may and must expect every success from the Lord of heaven and earth, and ere long we shall see our expectations fulfilled even above expectation.

With the heartiest salutations to you, your dear partner in life, to your children and your church, I am, yours in Christ Jesus,

MORITZ GEISSLER.

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Mr. John Howarth	S.	0 5 0
Mr. John Shepherd	S.	0 5 0
Miss Ann Shepherd	S.	0 5 0
Miss Ruth Shepherd	S.	0 5 0
Mr. George Shepherd	S.	0 5 0
Mr. John Woodhead	S.	0 5 0
Smaller Sums		0 13 6

<i>Bacup.</i>		
Mr. George Shepherd	S.	0 10 0
Mr. Samuel Crabtree	S.	0 10 0
Mr. John Lord	S.	0 10 0
Dr. E. Whitaker	S.	0 10 0
Mr. Richard Hacking	S.	0 5 0
Mr. Samuel Lord	S.	0 5 0
Messrs. Sutcliffe Brothers	S.	0 5 0
Mr. John Law	S.	0 5 0
Mr. Heyworth Stott	S.	0 5 0
Mr. George Hardman	S.	0 5 0
Mr. A. Pickup	S.	0 5 0
Mr. John Hargreaves, sen.	S.	0 5 0

Mr. James Heyworth	S.	0	5	0	Mr. William Quarrier	S.	0	5	0
Mr. James Pilling, Lamb	S.	0	5	0	Messrs. J. and F. Bell	S.	0	5	0
Mr. Abraham Shepherd	S.	0	5	0	Mrs. Rowat	S.	0	5	0
Mr. George Shepherd, Jun.	S.	0	5	0	J. Thompson Duncan, Esq.	S.	0	5	0
Mr. Caleb Shepherd	S.	0	5	0	Mr. McLean	S.	0	5	0
Mr. Richard Wilkinson	S.	0	5	0	Mr. Hugh McLean	S.	0	5	0
Mr. John Ashworth	S.	0	5	0	Mr. W. B. Paterson	S.	0	5	0
Mr. John Law	S.	0	5	0	Mr. J. Dick	S.	0	5	0
Mr. William Aked	S.	0	5	0	Mr. J. Coats	S.	0	5	0
Mr. John Eastwood	S.	0	5	0	Mr. David Williams	S.	0	5	0
Mr. William Greaves	S.	0	5	0	Mr. J. Campbell	S.	0	5	0
Messes M. and A. Sutcliffe	S.	0	5	0	Mr. J. Woyke	S.	0	5	0
Mrs. Harrison	S.	0	5	0	Mr. W. G. Bowser	S.	0	5	0
Six Friends, 2/6 each	S.	0	15	0	Mr. James Allen	S.	0	5	0
<i>Husley.</i>					Mr. John Inglis	S.	0	5	0
T. W. Vessey, Esq.	S.	0	10	0	Mrs. Watson	S.	0	5	0
Mr. W. R. Jeffries	S.	0	5	0	Seven Friends, 2/6 each	S.	0	17	5
Mr. James Ridge	S.	0	5	0	Four Friends, 2/6 each	S.	0	10	0
Mr. L. J. Johnson	S.	0	5	0	<i>Rothsay.</i>				
Mr. J. Hollins	S.	0	2	6	Rev. A. McDougal	S.	0	2	6
<i>Stoke-upon-Trent.</i>					Mrs. Harley	S.	0	5	0
W. M. Grose, Esq.	S.	1	0	0	Mr. Lamont	S.	0	2	6
Mr. W. Boulton	S.	0	2	6	<i>Greenock.</i>				
<i>Congleton.</i>					Mr. J. Neave	S.	0	5	0
L. J. Abington, Esq.	S.	0	10	0	Mr. A. Paterson	S.	0	5	0
Dr. Robert Beales	S.	0	5	0	Mr. Alexander Paterson	S.	0	5	0
<i>Maestfield.</i>					Two Friends, 2/6 each	S.	0	5	0
Mr. W. Benson	S.	0	5	0	<i>Paisley.</i>				
Rev. J. Madan and Friends	S.	0	7	6	Messrs. J. and P. Coates	S.	4	0	0
<i>Glasgow.</i>					T. W. Macalpine, Esq.	S.	0	10	0
A Friend	S.	1	0	0	Mr. Andrew Gibb	S.	0	5	0
Messrs. Taylor and Wilson	S.	1	0	0	Mr. James Miller	S.	0	5	0
Howard Bowser, Esq.	S.	0	10	0	Rev. John Crouch	S.	0	2	6
John Jackson, Esq.	S.	0	10	0	Mr. J. W. Macalpine	S.	0	2	6
D. H. Lusk, Esq.	S.	0	10	0	<i>Stirling.</i>				
Messrs. D. and W. Kerr	S.	0	10	0	Thomas Muir, Esq.	S.	0	5	0
Mrs. M. Inglis	S.	0	10	0	Four Friends at 2/6; Two Friends at 1/-	S.	0	12	0
Alexander McCrae, Esq.	S.	0	10	0	<i>Perth.</i>				
William Bowser, Esq.	S.	0	10	0	John Pullar, Esq.	S.	1	0	0
Thomas Dun, Esq.	S.	0	10	0	Mr. Peter Campbell	S.	0	10	0
Messrs. Cuthbertsons and Sons	S.	0	7	6	Miss Scott	S.	0	10	0
Robert Stewart, Esq.	S.	0	7	6	Mr. William Greig	S.	0	5	0
William Stevenson, Esq.	S.	0	5	0	Mr. James G. Greig	S.	0	5	0
E. J. Scott, Esq.	S.	0	5	0	Mr. A. Greig	S.	0	5	0
David Smith, Esq.	S.	0	5	0	<i>Aberdeen.</i>				
John Anderson, Esq.	S.	0	5	0	A. Anderson, Esq.	S.	0	10	0
Hugh Dunlop, Esq.	S.	0	5	0	J. Stewart, Esq.	S.	0	10	0
Dr. J. Paterson	S.	0	5	0	John McGregor, Esq.	S.	0	10	0
Mr. W. Linn	S.	0	5	0	A. C. Barker, Esq.	S.	0	7	6
Mr. C. Arthur	S.	0	5	0	Messrs. J. and A. Gibb	S.	0	5	0
Mr. Peter Clark	S.	0	5	0	Mrs. Macandrew	S.	0	5	0
Mr. D. H. Miller	S.	0	5	0	Mrs. Macallan	S.	0	5	0
Mr. W. Maitland	S.	0	5	0	James Lockhart, Esq.	S.	0	5	0
Mr. David Blair	S.	0	5	0	<i>St. Andrews.</i>				
Mr. Charles Doig	S.	0	5	0	William Stobie, Esq.	S.	0	5	0
Mr. James Ormond	S.	0	5	0	Mr. M. Mackenzie	S.	0	5	0

THE EDITORSHIP.—At a meeting on behalf of the interests of the "Primitive Church Magazine," held at the Baptist College, Chamber Hall, on Thursday, October 17th, the Rev. J. Howe announced his intention of resigning the Editorship of the magazine at the close of the present year. His recent severe indisposition had, in the opinion of his medical advisers, rendered this step necessary, and although health and strength are happily restored, yet his pastoral duties are felt to be quite as much as his time and strength will enable him to discharge. A very cordial vote of thanks was awarded him for his services as Editor, in which also was included his esteemed colleague, the Rev. E. Parker, who has also kindly complied with the unanimous request of the committee to undertake the sole Editorship of the Magazine, commencing his duties in that capacity with the number for January, 1868. In retiring from the Editorship the Rev. J. Howe desires to express his deep gratitude to all those who have so generously supported him by their contributions to the pages of the magazine, and earnestly appeals to them to rally round his beloved brother Parker when he shall have assumed the onerous duties of sole Editor, so that it might become more and more successful as the exponent of those great principles which, as Baptists, we profess to maintain.

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